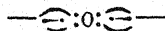


The A. I. M. Edl. Conference Series No. 42

# **“The Struggle of Muslims in Education”**

BY

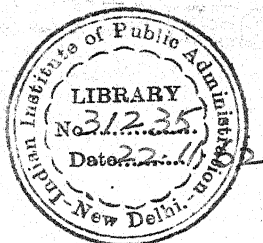
**S. ALTAF ALI BRELVI, B. A. (ALIG)**



WITH A FOREWORD BY

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Compiled under the patronage of Nawab Sadr Yar Jung  
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of the All-India Muslim Educational  
Conference Aligarh.

Aligarh:  
May, 1938.

Rc. b/c  
W.B.C.

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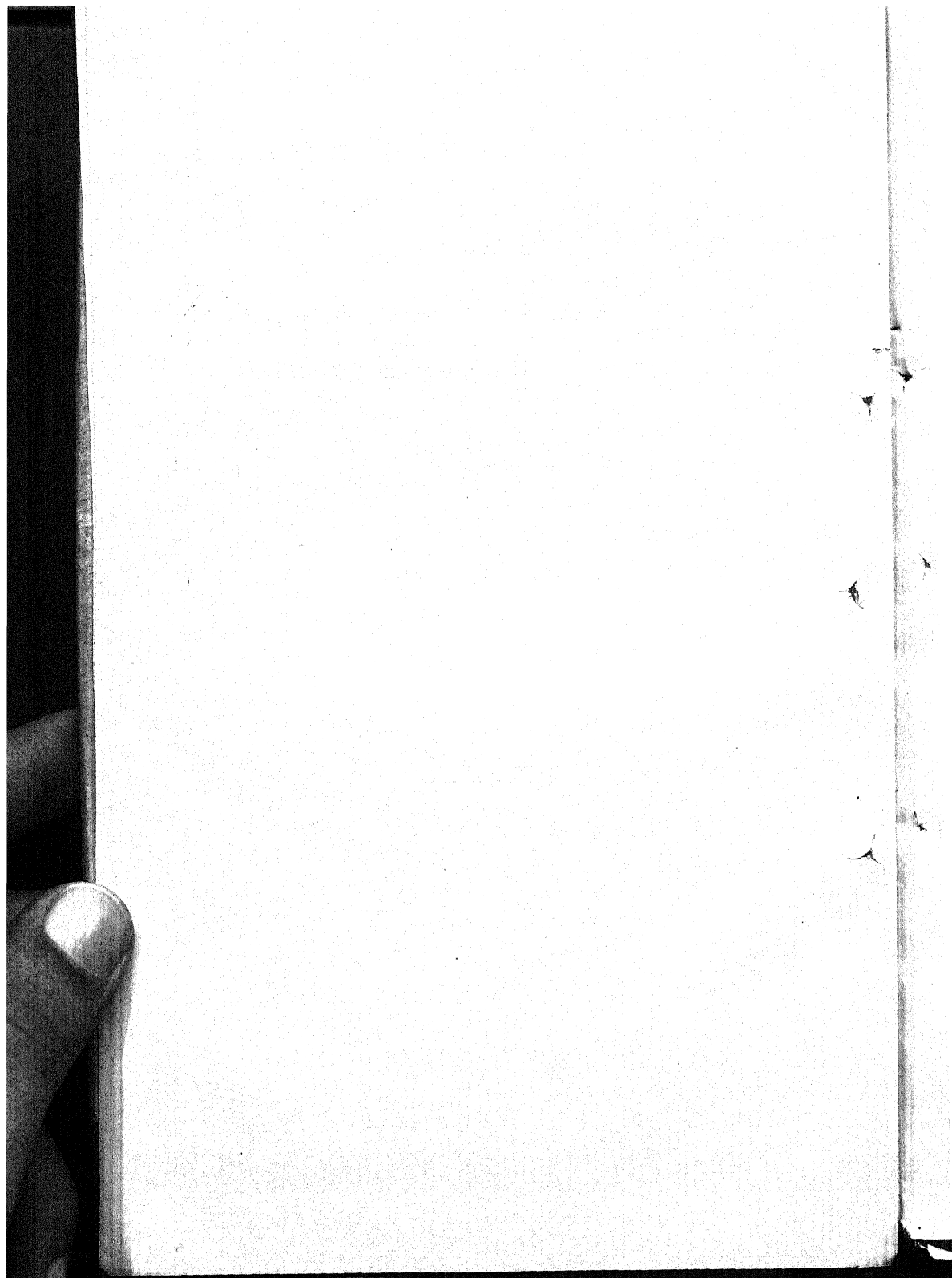
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## FOREWORD

Mr. Syed Altaf Ali undertook this compilation at my request. It is desirable that the Indian workers in the fields of Education and Politics should have knowledge of the present position of education amongst the Muslims, their needs and grievances. It has become essential for them to be equipped with this knowledge now that an overhauling of the entire educational system is being undertaken. The efforts that various communities have made in the past to ameliorate their educational condition and to preserve their culture and traditions have not been rightly appreciated. In fact some politicians have been fond of calling such efforts "Communal." This is both wrong and shortsighted. It is very humiliating to confess, but it is nonetheless a fact, that there is no such thing as an Indian nation yet. It has to be created. The only way to achieve this would be to encourage and develop a judicious synthesis of the cultures and traditions of all the communities that have contributed to the past of India. Any effort which encourages the domination of one community by another or the setting up of a totalitarian state is bound to be resented. Our past experience tells us that unless the Government happens to be truly national, systems of education devised and controlled by it engender and foster an exclusive spirit which tends to make the product lifeless and standardised. The systems of education that we are now thinking of replacing had its defects. The new system may be worse. The creation

of a new order in India presupposes a spirit of generosity, sympathy and right appreciation of things rather than a spirit of revenge and domination. Failure to realise this is bound to prolong our bondage.

Mr. Altaf Ali has thus rendered valuable service by preparing a synopsis of the present position of education amongst the Moslems. Their grievances, which they have been putting before the Government for the last quarter of a century or so and about which the late Hon'ble Minister of Education, Pandit Pearey Lal Sharma, spoke so sympathetically at Etawah on the 30th and 31st January, 1938, have been embodied in this book. I have no doubt that this will be of great value and assistance to our leaders, both Hindus and Moslems, in solving the future educational problems not only of these Provinces but of India. I hope this effort will be taken in the spirit in which it is intended by the author, i. e., the spirit of service to the nation as a whole, not vitiated by a narrow-minded sectarian spirit.

Baitul-Majid :  
Aligarh, May 17, 1938.

A. M. Kureishy

بسم الله الرحمن الرحيم

## THE STRUGGLE OF MUSLIMS IN EDUCATION

### PART I

#### INTRODUCTION

The Musalmans are the largest minority in India and from the point of view of their glorious past and their present social and political status their importance is much more than proportioned to their number; for "they are" in the words of Lord Macauley, "united, zealous, ambitious and a war-like class."

A peep into the past      In the field of Education they never complained of their backwardness, until the British Government had fully established themselves in India. 'A knowledge of the Mohammadan Vernaculars was always prevalent among the members of the community and the Maktabas or Primary schools teaching the Qoran and the elementary knowledge of Persian and the Arabic languages were scattered all over the country. Higher grades of Mohammedan learning were also taught and cultivated by numerous eminent Ulemas who charged no fees and devoted their lives to advancing knowledge and learning purely from motives of piety and religion.'

The Well-meaning indifference of Muslims towards modern Education

But the advent of the State-Controlled system of education in the beginning of the 19th century with which the Musalmans of this Country could not reconcile themselves

'partly owing to a conservatism inevitable in a community which had a glorious past and partly owing to general forces and tendencies over which it had no control,\* first reduced the market value of the product of indigenous Educational system and finally destroyed the whole system itself.

As a result of this while other communities greedily rushed to reap the benefits of the State System of Education, the Musalmans of India pursued a policy of hesitation and doubt, and lagged far behind others.

The indifference of the Musalmans in assimilating and profitting by the 'New Education' which the British Rule brought into India also engendered feelings of hostility and antagonism between the Rulers and the ruled, which resulted not only in the serious disturbances of 1857, but also contributed to the perpetration of innumerable petty acts of insubordination on the part of Muslims, all over the country till 1882.

Change of Policy      Naturally a well-organised Government which wanted to perpetuate its rule in this Country could not tolerate this state of affairs for a long time. The policy of suppression and repression having failed, the Government decided in 1870, to change the method of their approach towards the Muslims, and in order to make the unpalatable pills of 'New Education' acceptable they were sugar-coated by

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\*For the schools in those days were either Missionary schools or those maintained by the Committee of Instruction which made no provision for the teaching of Urdu, Persian or Arabic.

an announcement of 'Special State Patronage of Muslim Education.'

As the Musalmans attached very great importance to their religion, culture and language, provisions were made to preserve them and to enable the Muslims to overcome the initial disadvantage of a late start.

The Govern-  
ment of  
India Reso-  
lution of 7th  
August,  
1871

On the 7th of August 1871, the Govern-  
ment of India issued a Resolution bearing  
upon the condition of the Muslims in educa-  
tion. In this, after regretting that so large  
and important a class should anywhere withhold its  
active co-operation from the Educational System, and  
lose the advantages, both material and social, which the  
other subjects of the Empire enjoy, His Excellency the  
Earl of Mayo, in Council, directed :—

- "1. That further and more systematic encouragement and recognition should be given to the classical and vernacular languages of the Mohammedans in all Government Schools and Colleges.
2. That in avowedly English Schools, established in Mohammedan districts, the appointment of qualified Mohammedan English teachers should be encouraged.
3. That assistance should be given to Mohammedans by grants-in-aid to enable them to open schools of their own.
4. That greater encouragement should be given to the creation of a vernacular literature for the Mohammedans and.
5. That more encouragement might be given in the University course to Arabic and Persian Literature."

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\*Extracts from the proceedings of the Government of India Education Department, 15th July, 1885, page 33.

The Resolu-  
tion of  
June 13,  
1873

The resolution was sent to the Local Governments and the three Universities in India, for eliciting their opinions. The Local Governments and the Universities submitted their reports during the time of Lord Northbrook, which were duly reviewed by His Excellency's Government in a Resolution dated June 13, 1873. The Resolution enumerated the measures adopted in the several provinces to give effect to the views of the Supreme Government and promised to diminish the 'inequalities in the distribution of State-aid and to place the Mohammedans upon a more even footing with the General Community throughout the whole course of Public Instruction.'

As a result of these measures for the encouragement of Education among the Musalmans, considerable improvement took place in the relations of the Muslim Community to the educational system of the country.

Educational  
Inquiry of  
1882

But an inquiry in 1882 revealed that the percentage of Muslims receiving modern education was far below the percentage of Muslims in the total population of the various provinces. The attendance of Musalmans in the various institutions, Government, Aided and unaided, as compared with the total attendance of all the communities in 1881-82, was :—

Madras	3.4%
Bombay	4.4%
Bengal	10.6%



N. W. Province	} U. P.	16.3%
Oudh		16.7%
Punjab		25.0%

Total in all the above

Provinces (1,38,895/12,480) 8.9%\*

For further encouragement of Muslim Education, the Hunter Education Commission in 1882, formulated some specific recommendations and while making these recommendations, the Commission also gave reasons of the backwardness of Muslims in Education. They remarked:—

Reasons of  
backward-  
ness

“Apart from the social and historical conditions of the Muhammedan community in India there are causes of a strictly educational character which heavily weigh it in the race of life.

1. The teaching of the mosque must precede the lessons of the school. The one object of a young Hindu is to obtain an education which will fit him for an official or a professional career. But before the young Mohammedan is allowed to turn his thought to secular instruction he must commonly pass some years in going through a course of sacred learning. The Mohammedan boy, therefore, enters school latter than the Hindu.
2. In the second place he very often leaves the school in an earlier age. The Mohammedan parent belonging to the better classes, is usually poorer than the Hindu parent in a corresponding social position. He cannot afford to give to his son so complete an education.
3. In the third place irrespectively of his worldly means the Mohammedan parent often chooses for his son,

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\*History of English Education by Syed Mahmood, p. 168.

while at school, an education which will secure for him an honoured place among the learned of his own community, rather than one which will command a success in the modern professions or in official life. The years which the young Hindu gives to English and Mathematics, in a public school, the young Mohammedan devotes in a madrisa to Arabic and the Law and Theology of Islam. When such an Education is completed, it is to the vocation of a man of learning, rather than to the more profitable professions, that the thoughts of a promising Muhammedan youth naturally turn."

Recom-  
mendations  
of the  
Hunter  
Education  
Commission

In view of the above circumstances which were held to retard the progress of Muslim Education, the commission made the following recommendations :—

1. That the special encouragement of Muhammedan Education be regarded as a legitimate charge on Local, Municipal and Provincial Funds.
2. That indigenous Mohammedan schools be liberally encouraged to add purely secular subjects to their courses of Instruction.
3. That special standards for Mohammendan Primary Schools be prescribed.
4. That Hindustani be the principal medium for imparting instruction to Mohammedan Primary and Middle Schools, except in localities where the Mohammedan community desires that some other language be adopted.
5. That the official vernacular in places where it is not Hundastani be added as a voluntary subject to the curriculum of Primary and Middle schools for Moham-medans.

6. That in localities where Mohammedans form a fair proportion of the population, provision be made in Middle and High Schools maintained from the public funds, for imparting instruction in the Hindustani and Persian Languages.
7. That higher English Education for Mohammedans being the kind of education in which that community needs special help, be liberally encouraged.
8. That where necessary a graduated system of special scholarships for Mohammedans be established to be awarded.
  - (a) in primary schools and tenable in middle schools;
  - (b) in middle schools and tenable in high schools;
  - (c) on the result of the Matriculation and first Arts Examinations and tenable in colleges.
9. That in all classes of schools maintained from public funds a certain proportion of free-studentship be expressly reserved for Mohammedan students.
10. That in places where educational endowments for the benefit of Mohammadans exist and are under the management of Government, the funds arising from such endowments be devoted to the advancement of education among Mohammedans exclusively.
11. That where Mohammedan endowments exist and are under the management of private individuals or bodies, inducement by liberal Grants-in-Aid be offered to them to establish English teaching schools or colleges on the Grant-in-Aid system.
12. That where necessary Normal schools or classes for the training of Mohammedan teachers be established.
13. That wherever instruction is given in Mohammedan schools through the medium of Hindustani, endeavours

- be made to secure, as far as possible, Mohammedan Teachers to give such instruction.
14. That associations for the promotion of Mohammedan education be recognised and encouraged.
  15. That Mohammedan Officers be employed more largely than hitherto for the Inspection of Primary schools for Mohammedans.
  16. That in the Annual Reports on Public Instruction, a special section be devoted to Mohammedan Education.
  17. That the attention of Local Governments be invited to the question of the proportion in which patronage is distributed among educated Mohammedans and others.\*

When the Report of the Hunter Education Commission was submitted to the Government of India, that Government in regard to the above recommendations, observed that:—

“The Governor General in Council has the subject of Mohammedan Education at present under separate consideration and will merely say that, in view of the backward condition into which, in some provinces, the members of that community have fallen, he thinks it desirable to give them in some respect exceptional assistance.”†

Memorial of  
the National  
Mohamme-  
dan Asso-  
ciation,  
Calcutta

The reason for the ‘separate consideration’ of the subject of Muslim Education was that in February 1882, the National Mohammedan Association of Calcutta had submitted a very elaborate memorial to His Excellency the Marquis of

\*Report of the Hunter Education Commission (1832) pp. 505-7.

† Government of India Resolution 10/309, Department of Education, dated the 23rd October, 1884.

Ripon, with the concurrence and approval of many leading Musalmans of Bengal and elsewhere. In this Memorial it was said that the Musalmans had come to appreciate fully the necessity of moving with the time and the attention of the Government was directed to the backwardness of the Muslims in India. The most important causes which in the opinion of the memorialists tended to perpetuate that condition were :—

1. The abolition of Persian as the official language (1837) and the substitution of English or the Vernacular, the effect of which has been that Hindus have generally supplanted the Mohammedans in the Government Services;
2. The further orders of 1864, making a knowledge of English essential in the examinations leading to the Native Bar and Judicial Service, which again gave a special advantage to the Hindus;
3. The resumption proceedings of 1824-46, which resulted in the confiscation of numerous rent-free grants, devoted more or less to educational purposes, and also in the ruin of many ancient families; and lastly,
4. (even) the abolition of Urdu as the Court-language of Bihar. \*

It was not insisted in the memorial that Persian might be revived as the official language or that the examinations for pleadership, etc., might be held again in Vernacular. All they prayed for was to be helped to

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\*Memorial of the National Mohammedan Association, Calcutta, 1882.

rise to the educational level to which the other community had risen.

Resolution of Lord Dufferin in 1885, the Magna-Charta of Muslim Education

Lord Ripon, who was shortly to leave India, could not do anything either to implement the recommendations of the Educational commission or the representations of National Mohammedan Association. It was the Earl of Dufferin, his successor, who 'carefully considered the Memorial together with the correspondence, reports and numerous pamphlets and papers on the subject and on the 15th of July, 1885, recorded a Resolution, reviewing the history of the measures which had been adopted by Government since 1871, in the cause of Mohammedan Education.'

This Resolution is the Magna-Charta of Muslim Education in India, as it contains the first important declaration of the policy of Government on the subject.

The noteworthy observations in the Government of India Resolution of 15th July, 1885, which are relevant to our inquiry may be summed up as follows :—

1. A special section should be devoted to Mohammedan Education in the Annual Report of Public Instruction, giving precise and detailed information, and discussing the position and advancement of the Mohammedan community, not merely as a whole, but with reference to Local variations, in order that the Government of India may be fully informed as to the state and progress of this important section of the community.
2. For the attraction of Mohammedans to higher education, a liberal provision of scholarships is essential and

their wants must not be overlooked in the framing of any general scheme of scholarships for any Province.

3. Special Mohammedan Inspecting Officers to inspect and enquire into Mohammedan Education, generally, may be appointed in places where the Mohammedans are very backward."†

Effect not  
Satisfactory In spite of these special measures of the Government the favourable attitude of the Muslims towards the English and the English System of education, and the strenuous efforts of the late Sir Syed Ahmad Khan and his co-workers, in this direction, the result was not very satisfactory.

The community remained educationally backward—though less than formerly—and at the close of the nineteenth century the rate of progress was found to be a quarter of the rate of progress made by the Hindus. It was felt that 'exceptional measures' alone, adopted for an appreciable period of time, could bring the Muslims educationally into line with the Hindus.

But in the beginning of the twentieth century, i. e., during the first ten or fifteen years, the recounting of these 'exceptional measures' make a sad tale. There were no doubt, retractions of the policy of the Government in the Provincial Annual Reports of Public Instruction and the Quinquennial Reviews of the Government of India, but most of the noble declarations and pious recommendations existed only on paper. They were never enforced effectively and with the passage of time they were sacrificed either to the exigencies of finance or to ever-changing political expediency.

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†History of Education, by Justice Syed Mahmood, p. 175.

Year after year the All-India Muslim Educational Conference, Aligarh, passed resolutions from its platform in which the educational needs and grievances of Muslims were put forward before the Government, till a stage was reached in 1913, when the Government considered it expedient to relieve the dissatisfaction of the Muslims regarding the provision for their education.

Circular of Lord Hardinge, 1913      In April 1913, the Government of India issued a circular on the education of Muslims in which it was pointed out that though the Muslims held their own in primary schools, they were still backward in higher education. The measures which were stressed were :—

“That Maktabas should be encouraged to adopt a secular course, that the teaching of Urdu should be provided where necessary and that special text books should be framed for semi-secular maktabas. It was thought that the existing madrasas and Islamia Colleges and schools should be improved and new schools established for Muhammedans in suitable localities. The provision of Mohammedan Hostels and the appointment of Mohammedan teachers and inspectors and of a reasonable number of Mohammedans to committees and Governing bodies of institutions were also mentioned among other matters requiring attention.”\*

The Muslims all over India whole-heartedly welcomed this circular, and in the 27th Annual Session of the All-India Muslim Educational Conference, held at Agra, in 1913, the following Resolution was passed :—

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\*Indian Education in 1913, pp. 24-5.



"That this Conference expresses its deep sense of gratitude to the supreme Government for acceding to the repeated representations of the Conference and issuing a circular Dated the 30th April, 1913, embodying in their policy just and legitimate principles regarding the educational needs of Muslims; and hopes that the local Governments of the different provinces, after considering the principles laid down in this circular will make full provision for the education of Muslims."\*

The Conference in its hopes with the local Governments was not altogether disappointed and some Provincial Governments not only took a favourable view of the matter, but also did work of permanent value, for the education of Muslims.

As the best work in this connection was done in U. P., we shall now concentrate on this Province.

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\*Fifty years' History of the All-India Muslim Educational Conference, p. 164.

## PART II

### THE STRUGGLE IN U. P.

A Short  
review of  
Educational  
backward-  
ness of  
Muslims in  
U. P.

In the Government of India Circular of 30th April, 1913, it was pointed out that in Primary Education the Muslims 'held their own'. But as the following quotations will show this statement was not correct in the case of the United Provinces.

The Director of public Instruction, in his report for 1902, had remarked :—

"The conditions of the previous year were reversed, and the Muhammedan Community had again begun to lose ground relatively. The retrogression during the year was from 19.2% to 18.9%. This was comparatively negligible".

But he quoted further figures to show that :

"The figure had fallen from 23.6%, in the 'course of eleven years .....and while the number of Hindu Scholars had more than doubled, that of Mohammedan scholars .....had been almost reduced to their proportionate share of the total number according to population".

Again in the Quinquennial Report ending March, 1907, he remarked :

"That the state of things cannot be regarded as satisfactory, but the leaders of Muhammedan Community are alive to the situation and are endeavouring by the speech and action, none too soon, to promote education and arrest the decline of their community".

In 1908 the situation was summed up as follows :

“That taking the whole field of education, the Mohammedans were still losing the ground, the percentage of scholars to the total school-going population being 17·6 or ‘4 less than in the year previous”.

The condition in 1912 was all the more deplorable because the percentage of the Muslims in Primary education as given in the Director's report was only 18·78 which was even less than the proportion of Mohammedans in these Provinces to the Hindus.

The position of Muslims in the field of Primary education considered from another point of view revealed that the percentage of school-going children in these provinces was hardly ten and according to the census of 1911 there were only three Mohammedans in every hundred who could read or write.

Special  
attention of  
Sir (Lord)  
James Mes-  
ton on  
Muslim  
Education

In view of the above statement of facts it is clear that the Muslims, in the primary stage, which is the Foundation-stone of all progress in Secondary and higher education, were extremely backward and the special attention paid to this problem by Sir (Lord) James Meston's Government was most opportune.

Preliminary  
Resolution  
of 7th May,  
1913, and  
the appoint-  
ment of  
Piggott  
Committee.

In order to determine the local application of the principles enunciated by the Government of India Resolution of 21st February, 1913, the Government of Lord Meston issued a Resolution on the 7th May, 1913, which after pointing out the backwardness of Primary

education in these provinces pointed out the direction in which improvement was desirable, and appointed a Committee under the presidency of Mr. Justice Piggott to advise the Government as to the proper lines of advance and the most profitable use of the funds (35 lakhs) which seemed likely to be available, in addition to what was already spent on this branch of Education.

The main terms of reference on which recommendations were specially invited were : —

1. Improvement of teachers.
2. Suitability of the Curriculum.
3. Education for special classes.
4. Nature of the school-buildings.
5. Encouragement of aided and indigenous schools.
6. Encouragement of girls schools.
7. Machinery of inspection and control.

The Committee met at Nainital in the beginning of June, 1913, and submitted its Report by the end of August, 1913.

Immense interest of Muslims in the educational inquiry During this period the Musalmans of U. P. in spite of the fact that their case was not likely to go by default, being represented in the Piggott Committee by the Hon'ble Raja Syed Abu Jafar of Pirpur and Khan Bahadur Maulvi Asghar Ali Khan of Bareilly showed immense zeal and gave their fullest co-operation to the Committee, under the enthusiastic leadership of the late Sahibzada Aftab Ahmad Khan, then Hony. Joint Secretary of the All-India Muslim Educational Conference, Aligarh.

The leaders of the Mohammedan Community at that time, who were in the true sense of the word 'alive' to the situation, collaborated in the work of the Piggott Committee at considerable personal sacrifice and submitted their views on all the essential features of the educational enquiry.

Aligarh  
Committee  
and the  
Memorial  
of the All-  
India Mus-  
lim Educa-  
tional Con-  
ference

A Committee of Muslim educationists, under the Chairmanship of Khwaja Sajjad Husain Sahib, Inspector of Schools, Punjab, met at Aligarh from the 13th to the 18th of July, 1913, in connection with the Annual Teachers' Conference. The Conference was also assisted by six Mohammedan Officials of the Education Department, whom His Honour the Lieutenant Governor was pleased to allow to attend.

The Committee together with the Teachers' Conference fully discussed and considered the question of Primary Education in all its aspects and branches and definite conclusions were arrived at with regard to all the points involved in the Government Resolution dated 7th May, 1913. The subject was considered both from general as well as communal point of view. First consideration was paid to the people at large and then the special needs of Mohammedans were taken into account.

The proceedings of the Committee were submitted in the form of a printed memorial to the Hon'ble Mr. Justice Piggott, I. C. S., President of the Committee of inquiry on Primary Education. So much importance was attached to this Memorial that in order to afford an

opportunity for its submission, the Piggott Committee adjourned their sittings between the 28th of June and 11th of August, 1913, and when the Memorial reached their hands they not only gave it their 'fullest and most detailed consideration, but also recognised that :

"We ( Piggott Committee ) are deeply sensible of our obligations to them ( Muslim Leaders ) for having laid before us in so clear and complete a form the needs and wishes of the community they represent."\*

The valuable material thus supplied by the 'Aligarh Committee' subsequently served as the basis of most of the conclusions arrived at by the Piggott Committee relating to Muslim Education.

Karamat  
Husain  
Committee  
Report

The Piggott report was published by the Government on the 22nd of September, 1913, for the information and criticism of the public and elicited a mass of opinions and suggestions in the Press and otherwise. The All-India Muslim Educational Conference also sent some resolutions regarding it to the Government, and the Government, in order to obtain the views of the Muslim Community in much more detail, appointed a non-official advisory Committee of Muslims with Mr. Justice Karamat Husain as its president, and 'the constitution of this latter body was so representative of all shades of Muslim opinion that the Lieutenant Governor held back his final orders, until he should have the advantage of perusing their Report, which reached the Government in June, 1914.'

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\* Piggott Committee Report, p. 2.

The Meston  
Scheme of  
'Special'  
Muslim  
Education,  
dated 25th  
August,  
1914

The Government of Lord Meston dealing with the Piggott Committee Report and the Report of Maulvi Karamat Husain Sahib, passed the following orders for the advancement of Education among Muslims, in their Resolution No. 1611-XV. dated 25th August, 1914:—

1. The common or Hindustani language, printed in either Persain or Nagri type, should be used in the Primary Readers.
2. The pupil should learn to read Urdu or Hindi according to the wish of his parents.
3. In schools where there is only one teacher he should be familiar with both Hindi and Urdu. Where there are more than one teachers one of them should be thoroughly capable of teaching Hindi and one of teaching Urdu.
4. Denominational religious teaching shall be permitted in public schools and a part of each school-building will, if possible, be allowed for such teaching on the following conditions:
  - (a) That the teaching is arranged for, and the instructor appointed and paid by the school committee or, with their consent, by a committee or committees of parents;
  - (b) that the regular teachers are not required to take any part in the instruction;
  - (c) that the attendance is not compulsory on a boy except at the request of his parents or gaurdian;
  - (d) that the teaching takes place outside the regular hours; and

- (e) that it is conducted in such a manner as not to cause offence or inconvenience to the rest of the scholars or to the neighbours.
5. Facilities will be given for a proper infusion of Mohammedans among the teachers and the inspecting staff.
  6. The boards are being asked to insist that Mohammedan boys are freely admitted and properly treated in schools where Hindus predominate.
  7. It will be a rule that efficient teaching in the Persian script and in the Urdu supplementary reader is afforded in every boards' school to any boy who asks for it.
  8. In any town or village where a sufficient number of Muhammadan parents come forward to guarantee an attendance of at least 20 boys, and whether there is an ordinary primary school already in existence or not, the district boards shall start a special Islamia school and provide it with a qualified Muhammadan teacher.

The School will be started on a temporary basis, and its retention will depend on the efforts of the guarantors and the teacher to maintain and increase the number of pupils. Its status at first might conveniently be that of a branch of an existing primary School, if there is one near enough; but the aim should be to raise it, as quickly as possible to the position of a full primary school, staffed through-out by Muhammadan Masters.

9. The ordinary curriculum will be taught, the instruction being wholly in Urdu, and proper facilities will be given for religious teaching in the school-building out-side the regular school-hours.
10. If the Mohammedans of any locality desire a more definitely sectarian type of instruction, their natural



course would be to establish a maktab, which would qualify for obtaining a grant-in-aid under the ordinary rules.

11. In the time-table of the working day of the school, the main interval be lengthened, by the Board as may seem advisable and the other intervals may be so timed as to allow Muhammedan pupils leisure for their compulsory prayers.
12. In the injoined revision of the list of holidays it may be found possible to curtail slightly the number of Hindu holidays, and to enlarge slightly that of Muhammedan holidays.

#### MAKTABS

13. (a) A provincial Maktab Committee of Muhammadan gentlemen, not exceeding eleven in number, will be appointed by the Director of Public Instruction. It will comprise both Maulvis and laymen, and representatives of both Shia and Sunni Communities. The president of the committee will be a Muhammedan Inspector of Schools, or other officer of tried educational experience to be nominated by the Director of Public Instruction.
- (b) The Provincial Committee will be a consultative body, whose opinion will be obtained by the Educational department on any substantial change in the curriculum or methods of management, and who will be expected to advise the Department and the Government on any matter affecting the interests or promoting the extension of primary education for Muhammedans.
- (c) A Maktab Text Book Committee will be formed, consisting of nine persons; four to be nominated by the Provincial Maktab Committee, and the

others (including the chairman) by the Director of Public Instruction.

- (d) In each district a District Maktab Committee will be formed. The District Board may nominate five Muhammedan gentlemen for the purpose, or may arrange to have them elected by the Muhammedan voters on the Boards electoral roll. The Collector will nominate a Muhammedan official as Chairman, and may add any other official to the Committee, if so desired by the non-official members.
- (e) The duty of the District Maktab Committee will be to make a census of existing maktab and bring them to the notice of the District Board and inspecting officers; to encourage the establishment and proper equipment of maktab; to arrange for the selection and training of moulvis; and to advise the District Board on any matter effecting maktab education.
- (f) The text-book Committee referred to in (c) above will select or prepare a series of readers, for the approval of the Director of Public Instruction for use in maktab. They should be so arranged as to lead up to the Urdu Course of the Vernacular Middle Schools, and the lessons should be so framed as to give offence neither to Shias nor to Sunnis.
- (g) If a Maktab desires a grant-in-aid it must teach definite secular curriculum to be prescribed by the Director of Public Instruction in consultation with the Provincial Maktab Committee. The curriculum should include the three "R's" in Urdu, with some elementary Geography and Persian in the higher classes.
- (h) If a Maktab teaching the prescribed curriculum is vouched by the special inspecting agency (which

will be described latter) to be working efficiently the District Board may make it a grant-in-aid not exceeding three-fourths of the salaries of its secular teachers. If the same masters teach both religious and secular subjects, the cost of the latter may be calculated roughly in proportion to the time occupied in teaching them. The District Board may also make to the funds of a maktab, a grant of such amount as they consider suitable for every boy who passes into class III or IV of one of the Boards' own primary schools, after not less than two years' instruction at the maktab.\*

- (i) If a definite demand for it is apparent the Government will establish a special normal school for the secular training of teachers for maktab. The conditions of entrance, stipends and curriculum

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\*As a result of orders (g) and (h) above, the following provisions were afterwards made in the District Board Educational Rules:—

'Maktab' "76. The board may, after consulting the District Mohamman Educational Committee appointed under rule 74, make a grant-in-aid to a maktab if the secular curriculum prescribed for maktab by the Educational Department is taught and the school is recommended for a grant-in-aid by the provincial inspecting staff.

District Board Educational Rule 81.

"81. The amounts of the grants which may be given under rules 76 and 79 shall not exceed three-fourths of the salaries of the secular teachers employed. If the same masters teach both religious and secular subjects, the district board shall decide what proportion of their salaries will be taken in the calculation of the cost of secular teaching. The inspecting officer shall in all cases report whether the staff employed is or is not excessive in proportion to the attendance.

will be settled when the time comes, in consultation with the Provincial Maktab Committee.

14. Mixed girls' schools should be encouraged as far as possible, but a separate school for Mohammedan girls (with necessary purdah arrangements) may always be opened where number justifies it.
15. The exceptional measures for the extension of Mohammedan education will require, over and above the strengthening of the ordinary inspecting staff and the gradual infusion into it of a stronger Mohammedan element, corresponding additions to the machinery of inspection.

The following are the special provisions for the encouragement of Mohammedan Education :—

- (a) An additional inspector will be appointed to assist and advise on the various measures now being concerted for the extension of Mohammedan Education, both primary and other. He should be a Musalman gentleman of culture, and by preference a trained teacher. His duties will include membership of the Provincial Maktab Committee, of the Maktab Text Book Committee, and of the Committees for preparing the new Urdu supplemantry readers for boys' schools and for revising the Urdu Cours in girls' schools. He will also assist in organising Mohammedan effort throughout the Province for the establishment of Islamia schools for grant-in-aid. For this purpose he should get into touch with existing organisations for the promotion of Mohammedan education of which at least one has recently been started in the United Provinces, and should secure their co-operation with the endavours in the same direction of the Government. The

special inspector will, if need hardly be said, act under the orders of the Director of Public Instruction who will determine his relations with the ordinary inspectorate. The appointment will at first be temporary and provisional; its confirmation will depend upon the value of its results.\*

(b) In each inspector's division a Mohammedan Deputy Inspector of tried capacity, or officers of roughly corresponding status, will be placed on special duty to undertake for the districts of the division the same duties of visiting and advising on Mohammedan schools (including maktabas) and stimulating local efforts as the extra inspector will endeavour to carry out for the province. This officer will be under the orders of the divisional inspector, who will pass on his reports to the special Mohammedan inspector, and will freely consult the latter in all matters of importance arising out of the Deputy Inspector's special work. Here also the posts will be, at the outset, temporary and provisional; their permanence being determined by their success or otherwise†

16. The provision will be made for the reservation, wherever the attendance and standard of work deserve, of a certain number of scholarships for special Mohammedan schools.
17. An equitable ratio of exemptions (from fees) should be reserved for impecunious Mohammedans in ordinary schools.

In the new primary Islamia Schools the Boards may raise the limit of exemptions up to one-half of the

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\*The post has been made permanent since 1931.

†These posts have also been made permanent.

average attendance; though it should be reduced to the ordinary 25% as the schools establish themselves in popularity.

18. No fees should be levied in night schools, half-time schools, and the Government will make no rule about fees in Maktabas.”\*

The Meston  
Scheme fell  
short of  
Muslim ex-  
pectations

These concessions fell far short of the expectations of the Muslims, because the Government did not accept in full the recommendations of the Aligarh Committee of July, 1913, or of Moulvi Karamat Husain Committee of April, 1914. However even if all the above concessions of the Government had been put into effect and adhered to, not only in letter, but in spirit, the progress of Muslim Education would not have been so slow in the last two decades. While passing their orders the Government had ‘relied confidently upon the whole-hearted co-operation of the Boards and the sympathetic interest and generosity of all those who value the welfare of the rising generation.’ But neither the Boards, where the Musalmans in the majority of cases were in perpetual minority, nor those ‘who profess to value the welfare of the rising generation,’ did anything for the development of education among the Musalmans. On the contrary the Muslims having been considered the ‘favourites of the Government were opposed tooth and nail in the press

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\*Extracts from the preliminary Resolution, Education Department, U. P., No. 1611/XV-of 1914, Dated, Naipital, the 25th August, 1914,

and on the platform and also silently but relentlessly from the dingy offices of the Boards and the Education Department.

Provincial Muslim Educational Conference founded in 1914      Foreseeing these difficulties the All-India Muslim Educational Conference, Aligarh, after a few months of the publication of Government orders, established a Provincial Muslim Educational Conference for U. P., and the chief aims and objects of this separate body were :

1. That Primary education, being in the hands of District Boards which will give effect to the Meston Scheme, the Muslim members of these Boards be requested to look after the interests of Muslim Education.
2. That the members of the majority community in the Boards be prevented from obstructing the progress of Muslims in education and
3. That the Muslims of the Province themselves be prepared to take the fullest advantage of the Scheme.

Inactivity of the Conference for ten years      Most unfortunately the Provincial Muslim Educational Conference after its first session at Etawah in 1914, which was held under the presidency of Sir Syed Abdur Rauf Sahib, slept over the matter, and for ten years, owing to the upheavals of the Great War, the pre-occupations of the New Reforms of 1919, and the Khilafat and non-co-operation movements, it could not hold any of its meetings; not to speak of its doing any work

In the meantime 'due to the growing poverty, coupled with general illiteracy of the Muslim Community,

the poor representation of Musalmans in the teaching staff, and want of sympathy as well as difficulties of admission, the absence of facilities for teaching Urdu in many schools, and reluctance of Muslim boys to read Hindi; the absence of religious instructions without which there was little inducement to acquire secular education; absence of grants for scholarships and freeships; inadequate Muslim representation in the inspecting staff and want of encouragement; and lastly the refusal of the Boards to make grants to Islamia Madrasas and Maktabas, the progress of Education among the Musalmans could not make any appreciable headway.

The dawn of  
new Reforms-  
Education a  
transferred  
subject

This deplorable state of affairs was, however, vividly revealed with the dawn of the Reform Scheme in 1921, according to which education became a transferred subject, and the Muslims realised that in order to take their natural position as a respectable section of the Indian people, it was no longer desirable to leave matters to take their own course.

The low  
Educational  
status of the  
Muslims in  
1921

An enquiry into the educational status of Muslims at that time, in these Provinces, shows that 'the Musalmans of United provinces were more backward than the average Muslims throughout India. According to the census of 1921, the number of literate muslims per 1,000 was 93, among males, and 9 among females in the whole of India; whereas in the United Provinces the number was only 73 among males and 8 among females. These percentages were for persons of 5 years of age and over. If all ages were included the percentage for males in the United Provinces reached 65 per thousand.



The comparative figures for the literacy of the various communities (including males and female) were as follows :—\*

Class	Population	Literate	Percentage
1. Muslims	64,81,032	2,43,937	3'76
2. Non-muslims :			
1. High Caste Hindus	1,08,19,742	9,24,908	8'54
2. Untouchables	1,39,73,188	69,789	'49
3. Other depressed classes	1,46,93,816	1,46,630	'99
4. Other minor castes	12,008	—	—
5. Jains	67,887	20,748	30'56
6. Sikhs	14,234	2,947	20'70
7. Budhists	483	60	12'29
8. Christians	2,00,718	47,511	23'67
9. Parsis	925	692	74'81
10. Jews	41	28	68'24

Excluding the untouchables and the depressed classes, who form a very large fraction of the non-muslim population and whose progress in education is bound to be very slow, as long as they remain dependant on the high caste Hindus, the percentage of literacy

\*Note of the Provincial Muslim Educational Conference submitted to the Wetheril Committee, 1925.

among the Muslims as compared with the Hindus and other communities was very low.

The revival  
of the  
Muslim  
Educational  
Conference  
in 1924

At a time when careers were open only to talent and efficiency, a community with such backwardness in education could not hold its own for long. Fortunately such leaders of Muslim Community as had the subject of education dear to their hearts, rose to the occasion and as a first step to the realisation of their object, they again revived the Provincial Muslim Educational Conference. After ten years' inactivity the second session of this body was held in March, 1924, under the joint presidency of Nawab Sir Mohammed Muzzamillullah Khan and Justice Sir Shah Mohammed Sulaiman. In this Conference after a general survey of the causes of the decline of the Muslims, the following important resolutions were passed :—

1. "As at present the Islamia Schools and Maktabas have been placed under the control of District Boards and Municipal Boards, which bodies are not in any way interested in the welfare of these institutions, and as for want of proper Muslim representation on the Boards, full attention is not devoted to the progress of these institutions and the Muslims do not get a proper share from grants given by the Government to the Boards for advancement of general primary education, this Conference is of opinion that the Government should take the administration of these institutions under its direct control. It also recommends that the office of the Inspector of Islamia Schools be attached to the office of the Director of Public Instruction. But till these recommendations are accepted, the Conference

suggests that the following amendments be introduced in the present constitution and the draft rules:—

- (a) Under Government resolution No. 1611, dated 25 August, 1914, a separate Inspector of Islamia Schools, whose status was equal to that of a Divisional Inspector, was appointed to inspect Islamia schools and Maktabas in order that he should supervise them and make necessary extension therein, but owing to financial difficulties this duty was afterwards entrusted to the Divisional Inspector with the result that the number of these institutions could not be sufficiently enlarged. This Conference strongly recommends that in accordance with the Government resolution referred to above a separate Inspector of Islamia Schools be appointed as was originally sanctioned, and that this work be not entrusted to a Divisional Inspector or the Inspector of Arabic Schools.
- (b) This Conference requests the Local Government that recommendations made by the Retrenchment Committee, regarding the reduction of the posts of Deputy Inspectors of Islamia Schools be not given effect to and these officers be confirmed as soon as possible, otherwise Muslim education will seriously suffer.
- (c) This Conference requests the Government that the following be deleted from the draft rule No. 33,  
“But this certificate.....ordinary schools.”  
because with these words the Examination and the Certificate both become useless.
- (d) In section 74 of the draft rules the word ‘if’ should be deleted as in the presence of the words ‘if’ the existance of Mohammedan Educational Committees depends on the mercy of the District Boards, and

this Conference is afraid that if the formation of these committees is left to the choice of the Boards, all such committees will disappear in the near future and thus Lord Meston's Scheme will practically be upset in its entirety.

- (e) This Conference requests that the District Board Act be so amended as to make it obligatory to form a Mohammedan Educational Committee in each district.
  - (f) This Conference is of opinion that the Mohammedan Educational Committees should be given a status similar to that of the District Board Educational Committees and their recommendations should be submitted directly to the Boards for confirmation.
  - (g) This Conference suggests that the opening or closing of Maktabas and Islamia Schools should not be effected without the approval of the District Mohammedan Educational Committee concerned and that no change in the staff of the said institutions should take place without the consultation of the said Committee.
  - (h) This Conference requests the Government that arrangements be made for the District Mohammedan Educational Committees to be consulted in the preparation of the District Board Budgets in respect of the expenditure necessary for the Islamia Schools and Maktabas and that a fixed amount from Government Grant and the District Board Fund should then be allotted for the purpose in each case.
  - (i) This Conference requests the Government that an amendment be made in the Municipal Act requiring the Boards to allot a separate amount for the establishment and maintenance of Islamia Schools.
2. This Conference is of opinion that the language of Urdu and Hindi editions of text books for vernacular

schools should be the same. They should only differ in character; Persian and Arabic equivalents of Hindi words which are not common should be inserted within brackets and so Hindi equivalents of unfamiliar Arabic and Persian words should be noted in brackets. This uniformity is sure to remove obstacles in the way of progress.

3. This Conference urges the necessity of the appointment of a Mohammedan Assistant Director of Public Instruction at the Headquarters of the Education Department.
4. This Conference disapproves of the existing principle of making Government grants to institutions equal to the amount raised by the institutions themselves, as it very often deprives the really deserving institutions from securing grants. The grant should, therefore, be made on the basis of the quality of work done, regardless of the amount collected by the institution. The Conference therefore suggests that before making grants the Government should have an enquiry made and on its result the question of grants be decided regardless of the funds collected by the institutions themselves.
5. This Conference requests that like the Province of the Punjab, a fixed portion of Government grant, not less than 30% be set apart for Moslem Schools.
6. Resolved that the right of Inspecting Islamia Schools and Maktabas be restricted to Moslem inspecting officers and Moslem members of the District Board only.
7. This Conference requests the Government that in order to bring about a free and unfettered discharge of their duties the Deputy Inspectors of Islamia Schools be placed under the direct control of the Inspector of Islamia Schools.

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8. This Conference recommends that with a view to meet the inadequate representation of Moslems in the cadre of Deputy Inspectors in a district a certain number of posts, proportionate to the Moslem population and their special needs, be set apart exclusively for them.
9. This Conference recommends that in Islamia Schools under the District Board, like other compulsory subjects a separate period be allotted for theology at which time during the school hours the students may receive religious instruction and such Islamia Maktabas as have a number of more than 20 boys on their roll may be given the status of District Board Islamia Schools. The cost of religious instruction shall be borne by the Moslem public.
10. This Conference recommends that in the Boarding House of every Town school there should be for Musalmans, a kitchen with the necessary staff and utensils, and a Moslem teacher be appointed Superintendent of Moslem boarders, who should also supervise and manage the kitchen for Moslems.
11. Resolved that proportionate to the Moslem population of a district a fixed proportion of scholarships granted by the Government for primary schools be set apart exclusively for Moslem students and that the scholarships be awarded to those students by means of competition.
12. In view of the fact that Moslems think it necessary to impart religious instruction to their children this Conference recommends that in areas where primary education has been made compulsory the number of Moslem aided maktabas and special Islamia Schools be multiplied and made sufficeint to meet the requirements of the people,

The Deputation of the Muslims to H. E. Sir William Marris on August 14, 1924

Apart from passing the above resolutions the Conference also resolved to send a Deputation to His Excellency Sir William Marris, Governor of the United Provinces, 'to submit the grievances of the Musalmans with regard to their backwardness in Education'\*

The following gentlemen were selected as members of the deputation:—

1. Nawab Sir Mohd. Muzzammillullah Khan Bahadur, ( of Bhikampur), President.
2. Sahibzada Aftab Ahmad Khan, Aligarh.
3. Dr. Ziauddin Ahmad, Aligarh.
4. K. B. Maulvi Fasihuddin, Budaun.
5. Lt. Shaikh Shahid Husain of Gadya.
6. Dr. Shafaat Ahmad Khan, Allahabad.
7. Raja Shaikh Aijaz Rasul of Jehangirabad.
8. Hafiz Hidayat Husain Sahib, Bar-at-Law, Cawnpore.
9. M. Mohd. Ikram Alam Sahib, Vakil, Budaun.
10. K. B. Shaikh Abdullah, Advocate, Aligarh.
11. K. B. Maulvi Bashiruddin, Etawah.

The deputation presented an address and a very informative Memorial before His Excellency at Agra on 14th August, 1924. The Memorial in its 34 pages reviewed a wide field of Educational policy and practice of the Government and embodied in it the considered

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\*Report of the Provincial Muslim Educational Conference held at Budaun on 21,22 and 23rd of March, 1924.

views of the Conference in regard to the Educational Needs and Grievances of the Muslim Community.

The disap-  
pointing  
reply of His  
Excellency

But the times had now changed and the Muslim Community had outgrown its utility and therefore His Excellency, inspite of clause X of the Instrument of Instruction of the Reforms scheme which provided that:

“The Governor is required to secure that in all extensions of educational facilities, adequate provision is made for the special needs of the Muslims and any other minority community,”

in his reply to the ‘Humble Memorial’ of the Muslims he said:—

“You ask that you may be specially given a helping hand at every stage of education, from the spelling classes of the Primary Schools right upto the University; you desire special representation in all the various kinds of staffs and Committees and governing bodies which contribute to the control of education; you ask for a special allotment of public grants, and for special authorities to administer them in a way which comes near to setting up a sort of communal dyarchy in local bodies. It is clear that what you seek is a rigid protection for your minority at every stage of education—education is a transferred subject and its administration is in the long run controlled by the legislature so long as we all subscribe to the existing constitution the measure of the concession to be granted in any one quarter must be determined in the main through the ordinary process of Government . . . . it is on this basis that my constitutional advisers and I myself will approach the complex questions which you have presented



to us. And it will be for you, gentlemen, not to rest content with this representation which you have made to me.....we still have to play the game of administration according to the rules prescribed for us; and according to these rules you have others to persuade besides ourselves. It is for you to do what you can to get your views accepted by discussion and agreement and advocacy in the Legislative Council.....”

The Meston  
Scheme in  
danger

The Musalmans who since 1870 had remained under a delusion and had had a blind faith in the unstinted special patronage of their benign Rulers were very hard hit by this extremely disappointing reply of His Excellency, and having experienced such a rude shaking of the old plank on which they had rested so long, they found themselves thrown into an extremely precarious position. Under the so-called reformed government on democratic lines, the British Government thus confessed the necessity of “playing the game of administration” while the ‘others’ to whom His Excellency advised the Muslims ‘to persuade’ had already begun to show their teeth. The Economy Committee, in 1923, in order to upset the Meston Scheme had recommended the abolition of the posts of special Mohammedan Inspector and Deputy Inspectors to effect a saving of Rs. 50000/- and Mr. Kitchlu’s ‘learned report’ published in 1924 on the ‘Improvement and expansion of primary education for boys in the United Provinces’ had not thought fit to devote even a single paragraph to a consideration of the Mohammedan Education. In the whole of this report the words ‘Muslims,’ ‘Islamia’ Schools or ‘Maktabs’ were conspicuous by their absence.

Frantical  
efforts of  
the Muslim  
Educational  
Conference  
to save the  
Meston  
Scheme

The Muslims, however, who when cornered, do not easily give in, did not altogether lose their courage. They rallied their forces, and to keep abreast of other communities for advancing the cause of education met again in the 3rd Provincial Muslim Educational Conference on the 21st, 22nd and 23rd of February, 1925, at Allahabad.

This Conference, besides that eminent Muslim educationist, the late Sahibzada Aftab Ahmad Khan, who presided over its deliberations and his co-workers Maulana Syed Tofail Ahmad, K. B. M. Bashiruddin, Maulvi Nizami Budauni and others, had also the able guidance of Justice Sir Shah Mohammed Sulaiman, and with the joint efforts of these gentlemen, the Conference pressed, with greater vigour, on the Government, the educational demands of Muslims.

After the Allahabad Conference was over its resolutions were presented to the Hon'ble Minister of Education by a representative Deputation of the Muslims, and the Local Government, realizing that the Muslims were really backward in education, appointed a committee under the Presidency of Mr. H. B. Wetherill, I. E. S., to inquire into the state of Primary Education of the Muslims and other backward communities, with a view to bringing them up to the general level. As the terms of reference of this committee were not wide and comprehensive, the Provincial Conference, fearing that the Committee might confine its attention to a narrow field, again did a lot of uphill work in preparing the case of the Muslims. This time the printed note which the

Conference presented to the enquiry Committee was written by such an expert that it is considered a masterpiece among the mass of literature on the subject of Muslim Education. It saved the Meston Scheme and as a result of its force of arguments the findings of the Wetherill Enquiry Committee were not altogether unfavourable to the Muslims.

The achievements and work of the Provincial Muslim Educational Conference, 1925-31

The Provincial Muslim Educational Conference under the guidance of, and in collaboration with the All-India Muslim Educational Conference, did not rest content with this success, and since 1925 it has been almost regularly holding its annual sessions and voicing the educational needs of Musalmans from its platform. The following gentlemen have so far presided over its annual sessions in the years and at places noted against their names :

S. No.	President	Year	Place
1	Sir Syed Abdur Rauf.	1914	Etawah
2	Nawab Sir Mohd. Muzzammillullah Khan Bahadur, and		
3	Dr. Sir S. M. Sulaiman.	1924	Budaun
4	Sahibzada Aftab Ahmad Khan.	1925	Allahabad
5	Dr. Sir Ziauddin Ahmad.	1926	Pilibhit
6	K. B. Hafiz Hidayat Husain.	1927	Farrukhabad
7	Dr. Sir Shafaat Ahmad Khan.	1929	Allahabad
8	Nawab Sir Mohd. Muzzamillullah Khan Bahadur.	1930	Etawah

S. N.	President	Year	Place
9	Nawab Sadr Yar Jung Bahadur M. Mohd. Habibur Rahman Khan Sherwani.	1931	Saharanpur
10	Nawabzada Liaqat Ali Khan.	1932	Bareilly
11	K. B. Obaiur Rahman Khan.	1933	Aligarh
12	Raja Syed Mohd. Mehdi of Pirpur.	1934	Muzaffarnagar
13	Syed Bashir Husain Zaidi.	1935	Moradabad
14	Prof. Abdul Majid Kureishy, and		
15	Principal K. G. Saiyadain.	1937	Jaunpur
16	Hon'ble Dr. Syed Mahmood.	1938	Etawah

At whatever place the Conference has held its session it has been of very great value to the people of that locality. It has always proved, though sometimes imperceptibly, the torch-bearer of light and learning, and as a result of these national gatherings many new educational institutions have been founded and the old ones have received an impetus. The local needs which would have otherwise never come to light have found expression through the agency of the Conference and also generally met in due course of time. The Conference is a unique body in the sense that on its platform, Muslims of all religious beliefs and different shades of political opinion gather together for the common cause of educational amelioration and advancement of their community.

The Conference for sometime past has not confined its activities to education alone. It has done work of several other kinds, of historical value, of economic importance and of social reform. The problems of adult education and of the compulsory education of both boys and girls are also receiving its attention. In 1925, the Conference passed a resolution to the following effect :

“That this Conference requests the Government and the Municipal Boards of the Province to take early steps for the enforcement of Compulsory Education in all the municipalities of the provinces,”

and in 1929, Maulana Syed Tofail Ahmad Sahib, who is the moving spirit of the Conference, in his capacity as a member of the U. P. Legislative Council moved and secured the passage of a resolution which ran as follows :—

“That this Council recommends to the Government to appoint a Committee to draw up a practical programme for making all boys and girls literate in these provinces, within a fixed period to be recommended by the said committee and at the same time to lay before the Government a scheme for the provision of sufficient funds for the purpose, so that the work may be taken up from the beginning of the next financial year.”

The Committee mentioned in this resolution investigated the problem of literacy and recommended that if the local and the Central Governments could make a provision of Rs. 3.3 Crores (recurring) all the boys and girls of school-going age could be given a course of 5 years' instruction within a period of 15 years. And since such a big sum could not be found easily, the

committee, with the object of making a beginning, laid before the Government a practical scheme for the provision of Rs. 80 lacs out of provincial funds which could be made available without much difficulty.

The report of the Committee was approved by the Government, but unfortunately could not be given effect to, owing to the financial stringency in the years following its approval.

The problems of the re-organisation of Secondary and University Education and the unemployment of the educated, have also received active support of the Conference.

Obstacles in the Educational Progress of the Muslims In 1931, stock was again taken of the results of the sustained efforts of the Conference and it was found that there were still great many difficulties and obstacles in the way of the educational progress of Muslims.

In order to bring home to the Government these difficulties and obstacles and also to secure certain amendments in the education Code it was resolved in the Conference Session of 1931, which was held under the presidency of Nawab Sadr Yar Junj Bahadur Maulvi Mohd. Habibur Rahman Khan Sahib Sherwani at Saharanpur to prepare a memorial and send a deputation to His Excellency Sir Malcolm Hailey, the Governor of the United Provinces. Dr. Sir Ziauddin Ahmad wrote the memorial, but for some reason or the other his Excellency could not fix the date of receiving the deputation before April, 1933, and when the actual time

came he had to go to England on leave. On his Excellency's return in October permission for the deputation was again sought and the reply came that there was no need of sending a deputation and that the Hon'ble Minister of Education will invite the representatives of the Muslim community in a meeting and will discuss with them the points raised in the Memorial of the Conference.

Consequently, on December 6, 1933, the Legislative Council adopted the following resolution :

"That this Council recommends to the Government to take practical measures for the educational needs of backward classes other than the classes known as depressed, that a Conference similar to that recently held at Bareilly be convened by the Education Department to consider the educational needs of backward classes, including Muslims and Indian Christians, residing in rural areas; and that the Government should set apart funds for providing special educational facilities for them."

Lucknow  
Conference  
on Muslim  
Education,  
1934

In pursuance of this Resolution the Government summoned a Conference of Muslims and the following comprehensive Agenda for discussion was drawn up by Mr. A. H. Mackenzi, the then Director of Public Instruction, U. P., in consultation with K. S. Syed Aley Ali Naqvi, M. A., Inspector of Muhammedan Schools :

1. Progress made in Muslim Education since the Reforms of 1921.
2. Representation of Muslims on the administrative staff of the Education Department.

3. Representation, of Muslims in the educational services.
4. (a) Teaching Staff :
  1. Intermediate Colleges and High Schools.
  2. Vernacular Schools (Primary)(b) Inspecting Staff.
5. Guiding Principles adopted in selecting candidates for the various educational services.
6. (a) Existing practice.  
(b) Future policy.
7. Representation of Muslims on the Board of High School and Intermediate education and on its committees.
8. Appointment of examiners by the Board of High Schools and Intermediate Education, United Provinces.
9. Appointment of examiners for departmental Examinations.
10. Grants-in-aid to secondary schools.
11. Hostels attached to vernacular middle schools.
12. Scholarships.
13. Female education.
  - (a) Present position regarding the education of Muslim girls.
  - (b) Present results.
  - (c) Peripatetic teachers.
  - (d) Government grants to Muslim Girls' Schools.
14. Indigenous Muslim institutions (Arabic and Persian Madrisas.)
15. Deputation of candidates to training institutions :



- (a) Training Colleges.
- (b) Vernacular training institutions.
- 15. Compulsory primary education :
  - (a) For boys.
  - (b) For Girls.
- 16. District Mohammedan Education Committees.
- 17. Islamia Primary Schools.
- 18. Maktab.
- 19. Training Classes for Maktab teachers.
- 20. The functions and powers of the Deputy Inspector of Mohammedan Schools.
- 21. Recurring and non-recurring grants for Islamia schools and Maktab.
- 22. Supervisors for Maktab.
- 23. Provincial Muslim Education Committee, United Provinces.
  - (a) Function.
  - (b) Number of meetings.
- 24. Religious education.\*

The Conference met in the Council House, Lucknow, on February 12, 13 and 14, 1934, under the presidency of the Minister of Education, (Hon'ble Mr. J. P. Srivastava), and the following members of the Muslim Community, besides the Inspector of Mohammedan Schools,

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\*Report of the Conference on Muslim Education in the United Provinces, 1934. pp. 21-22.

who acted as Secretary, attended.

1. Nawabzada Liaqat Ali Khan, M. A. (Oxon), Bar-at-Law, Deputy President of the Legislative Council.
2. K. B. Mohd. Obaidur Rahman Khan Sherwani.
3. K. B. Hafiz Hidayat Husain, C. I. E., M. L. A., Bar-at-Law, (since deceased.)
4. Dr. (now Sir) Ziauddin Ahmad, M. A., Ph. D., D. Sc., C. I. E., M. L. A.
5. Raja Syed Ahmad Ali Khan Alvi, C. B. E., of Salimpur.
6. Khan Bahadur Maulvi Fasihuddin, B. A., M. L. C.
7. K. B. Syed Zahid Ali Sabzposh, M. L. C.
8. Hafiz Mohd. Ibrahim, B. A., LL. B., M. L. C., (now Hon'ble the Minister of Communication.)
9. Syed Ali Zahir, Bar-at-Law, M. L. C.
10. Haji Abul Hasan, B. A., I. E. S., (now D. P. I., Kashmir.)
11. Maulana Syed Tofail Ahmad, Hony. Joint Secretary, All India Muslim Edl. Conference.
12. K. B. Maulvi Bashiruddin, Hony. Secretary, Provl. Muslim Edl. Conference.
13. Maulvi Nizamuddin Hasan Nizami, Hony. Joint Secretary, Provl. Muslim Edl. Conference.
14. K. G. Saiyadain Esqr., M. Ed., Principal, Training College, Muslim University, Aligarh.
15. Prof. A. M. Kureishy, M. A., M. U., Aligarh.
16. K. B. M. Mohd. Husain, Machhli Shahar.
17. M. Abdus Salam Esqr., Chairman, Municipal Board, Moradabad.
18. Shaikh Mohd. Sulaiman, Member, District Board, Budaun

19. Mohd. Ayub Esqr., B. A., LL. B., Farrukhabad.
20. Khwaja Azizul Hakim, Orai.
21. Syed Zakaullah Esqr., Orai.

The Hon'ble Minister of Education, while opening the proceedings of the Conference, in his inaugural address, recognised the three vital problems of Muslim Education namely :

1. The conservation of Muslim culture.
2. The special educational difficulties of the Muslims, and
3. reasonable safeguards to secure Muslim educational progress.

He also promised that he was anxious to endeavour sympathetically to understand and remove the obstacles which stood in the way of educational advancement of Muslims.

The late K. B. Hidayat Husain, thanked the minister on behalf of the members of the Conference and categorically pointed out in his speech that :

"a glance at these attempts ( to redress the grievances of Muslims ) reveals a panorama of noble attempts, conclusions enshrined in pious resolutions to be sacrificed at the altar either of finance or expediency." He emphasized that "the Muslims ( this time ) wanted safeguards to be reduced into orders, circulars, and conventions."

Dr. (Sir) Ziauddin Ahmad, who followed, said that

"When a comparison was made between the educational progress of Muslims and Hindus, the depressed

classes, who formed 30 or 40 per cent of the total population, should be excluded altogether; also, that from the figures for higher education the students of the Aligarh University should be omitted, as a large number of students in that University came from other provinces."

The last speaker of the opening session, Prof. A. M. Kureishy, while explaining the position of the Musalmans, assured the Hon'ble Minister and through him the Government that :

"the demands which they proposed to make, would not be advanced in any unreasonable spirit. They felt that, consciously or unconsciously, Muslim interests had been neglected in a number of ways. But the Mohammedans did not want their progress at the sacrifice of any other community. What they all felt was that the progress of the Muslims meant the progress of the country in general."

The Conference then proceeded to discuss the Agenda, item by item, and after three days' labour the following resolutions 'agreed' to by both the representatives, of the Government and the Muslim Community, were passed:—

1. Muslim Education has not made sufficient progress.
2. The number of Muslims in the educational service should be at least 30%.
3. The proportion of Muslim teachers employed by each local body should be the same as the proportion of Muslim members on it.
4. To secure adequate representation of Muslims on the Board of High School and Intermediate Education,

United Provinces, the word 'ten' should be substituted for the word 'three' in section 3 (2) of the Intermediate Education Act, 1921.

5. Section 13 (2) of the Intermediate Education Act, 1921, should be amended to provide for election to committees of the Intermediate Board by means of the single transferable vote.
6. The Committee appointed to select examiners for the departmental examinations should always have a Muslim on it. Among the examiners there should be a fair proportion of all the communities.
7. Rules of grants-in-aid to secondary institutions should not be rigidly applied to Muslim institutions and applications for assistance from them should be generously treated.
8. Government Orders regarding the provision of facilities to Muslim boarders in the hostels of vernacular middle schools should be embodied in the District Board Education Rules.
9. Government should fix the number of primary scholarships in each district to be reserved for Islamia Schools and makhtabs.
10. Provision of funds to enable District Boards to establish and aid Muslim Girls' Schools under District Board Educational Rules 97, 107 and 108 recommended; rule 101 should be amended to enable boards to give grants-in-aid equal to the full salary of the teachers.
11. 1. Government should allot funds to enable the boards to make the "district board Educational Rule 100 effective.

2. Adequate arrangements for the teaching of Urdu and, where the parents want it, of Purda, should be made in mixed girls' schools.
12.
  1. When new schools for Muslim girls are to be started, Muslim girls' schools should be established in places having a predominant Muslim population.
  2. There should be a special curriculum designed to suit the needs of Muslim girls in Islamia schools for girls.
13. Additional funds should be granted to aid Arabic and Persian Madrasas.
14. The percentage of Muslim candidates deputed to training institutions should be 30%, of the whole.
15. The committee which selects candidates for Government Normal Schools and Central Training Schools should select also the candidates for District and Municipal Board training classes.
16. Arrangements to ensure the deputation of an adequate number of teachers from the municipal boards to vernacular training institutions recommended.
17. The substance of the Government orders issued to the Muttra Municipal Board, as regards grants-in-aid to deserving maktabas and appointment of Muslim teachers should be circulated to all the Municipal boards which have introduced compulsory primary education schemes.
18. A Rule should be added to the Rules framed under section 18 of the United Provinces Primary Education Act 1919, regarding the provision for Urdu-teaching and the appointment of an adequate number of Muslim teachers in municipalities introducing Compulsory Primary education schemes,

19. In areas selected for the introduction of Compulsory Primary Education, provision should be made for the opening of Islamia Schools and maktabas.
20. Indigenous Muslim Institutions should be recognised under the compulsory, primary education scheme, if the courses in the three R's. taught in them are up to the standard of primary schools.
21. Government orders and departmental instructions referred to in item 14 (a) in the note (Appendix 11) by the Director of Public Instruction should be embodied in the Rules.
22. In the Schemes of compulsory primary Education for girls, provision should be made for Islamia Schools and Maktabas.
23. The advisory functions of the District Muhammedan Education Committee should be extended to include 'all branches of vernacular education.
24. All Government orders, so far as they involve general principles relating to the working of District Moham-medan Education Committees, should be embodied in the District Board Educational Rules.
25. To one of the clerks in District Board Education Office should be assigned the work of the District Moham-medan Education Committee.
26. The Provincial Muslim Education Committee, United Provinces, should be consulted on the question whether non-officials may be appointed as Chairmen of the District Mohammedan Education Committees.
27. More funds should be provided by the Government to meet genuine demands for new maktabas and to improve the efficiency of the existing ones.

28. The savings of education funds under Islamia schools and maktabas should be utilized to meet the non-recurring requirements of the existing institutions.
29. The practice of providing free education in maktabas should continue.
30. The question of establishing training classes for maktab teachers should stand over until funds are available, for improving the pay of maktab teachers.
31. The recommendations regarding the powers and duties of the Deputy Inspectors of Mohammedan schools made by the Inspector of Mohammedan Schools (Appendix iii) are endorsed.
32. The Chairman of District Mohammedan Education Committees should correspond direct with the Inspector of Mohammedan Schools and *vice versa*.
33. The Department should take steps to ensure that the reports of Deputy Inspectors of Muhammedan Schools regarding important matters affecting the interests of Muslim education reach the Inspector of Mohammedan Schools promptly.
34. The Inspector of Mohammedan Schools should have the power to communicate direct with the Deputy Inspector of Mohammedan schools on important matters affecting Muslim educational interests.
35. When the financial position improves, Government should increase the allotment for Islamia Schools and Maktabas.
36. As soon as funds are available, well-qualified supervisors for maktabas should be appointed in districts in which the number of maktabas is large. This appointment should be made by the Circle Inspector of schools in consultation with the Inspector of Mohammedan Schools. The Circle Deputy Inspector of Mohammedan Schools should inspect in the course of his tour the supervisor's work and report to the Inspector of



Mohammedan Schools how far the duties prescribed for the supervisor are being carried out satisfactorily.

37. The functions of the Provincial Muslim Education Committee, United Provinces, should extend to all branches of vernacular education. There should annually be two meetings of the committee.
38. The Director of Public Instruction should consult the Provincial Muslim Education Committee, United Provinces, in all matters concerning the Educational interests of the Muslim community in the sphere of vernacular education.
39. The Islamia High Schools should have the option of closing on Fridays and working on Sundays, if the management so desire.
40. In Muslim Institutions, religious training may be given to Muslim students any time during school hours and instruction may be given by any member of the staff.

After the passing of these 'agreed' resolutions, Khan Bahadur Moulvi Obaidur Rahman Khan thanked the Hon'ble Minister and the Director of Public Instruction for their 'sympathetic attitude' and the Conference came to a close with an assurance from the Hon'ble Minister of Education that 'as a result of this Conference..... something substantial' would be done.

The slow wheels of the Machinery of Government But for nine months the Government did nothing, and when questioned on the subject in the Muzaffarnagar Provincial Muslim Educational Conference, the Hon'ble Minister of Education said in his speech that :

"I had appointed Khan Bahadur Saeeduddin, Asstt. Director, to inquire into the details of the matter and

report what proper action can be taken to implement the resolutions of the Lucknow Conference. His Report has been prepared on the 19th instant. I am sorry for the delay, but it was inevitable, because you very well know that the wheels of the machinery of Government never move fast. However, I hope, I will be in a position, next year, to let you know the decisions of the Government."

A heartless  
attempt

But this 'next year' too (i. e. 1935), brought with it only a nicely worded 'assurance' from the Minister of Education in the Moradabad Session of the Conference. In 1936 even this 'assurance' was not forthcoming and instead an attempt was made to get rid of the 'Muslim Demands' by getting them defeated in the February (1936) Session of the Legislative Council. This heartless attempt, however, due to the efforts of Muslim Members of the Council did not succeed. The matter was shelved for the time being and the Muslims in the Provincial Muslim Educational Conference's Annual Meeting held on the 14th of February, 1937, at Jounpur, contented themselves with passing a resolution of disapproval against the U. P. Education Minister for his dilatory tactics.

The Forty  
Muslim  
Educational  
demands  
and the  
Interim  
Ministry

From 1st. April, 1937, the New Government of India Act (of 1935) came into force. The Congress Party, inspite of their overwhelming majority, having refused to accept office, an interim ministry of Nawab Sir Ahmad Saeed Khan, with Raja Syed Ahmad Ali Khan Alvi, C. B. E., M. L. A., of Salimpur, as Education Minister, was formed.

The Raja Sahib, who functioned for a short time, was the first Muslim Education Minister of these Provinces, and the hopes of the Musalmans again rose high as regards their Educational Demands. The Raja Sahib was, therefore, duly approached by Prof. Abdul Majid Kureishy and Khwaja Ghulam Saiyadain, representatives of the Muslim Educational Conference, and he consented to call a Conference of Muslims at Lucknow. This Conference was held on June, 26, 1937, at Salimpur House and in it the resolutions which were unanimously passed in 1934, were brought up again for discussion. As a result of the discussion some minor amendments were made and it was finally declared by the Hon'ble Minister of Education that :

“the Government of the United Provinces were anxious to do something in this matter without any further delay. The moment the Government accepts these proposals and they are gazetted as Government Resolutions, there will be no difficulty in carrying them out.”

Congress  
Ministry  
and the  
Education of  
Muslims

But when these 'accepted' resolutions were put before the Government, the Cabinet of Nawab Sir Ahmad Said Khan did not think it expedient either to accept or reject them and postponed the matter to be decided by their successors, the Congress Ministry.

Sympathetic  
attitude of  
the Hon'ble  
Pandit  
Pearey Lal  
Sharma

In the Congress Ministry (which assumed office in July, 1937) the portfolio of education was entrusted to that saintly person, the Hon'ble Pandit Pearey Lal Sharma of Meerut, who, when approached by Maulana Syed Tofail Ahmad

and Moulvi Nizami Budauni, took a very sympathetic view of the matter. His speech at the Etawah Provincial Muslim Educational Conference which was presided over by the Hon'ble Dr. Syed Mahmud, Minister of Education, Bihar, (30th. and 31st. January, 1938) was a memorable one and after listening to it there remained no doubt in the minds of the Muslims that the long overdue decision of Government would be announced in no time.

Education  
Ministership

Changes  
hands again

But what a tragedy! As soon as the Hon'ble Pandit Pearey Lal Sharma, after giving his 'message of hope' to the Muslims, returned to Lucknow, God knows what untoward events disgusted him on his arrival there that he tendered his resignation from the ministership, and Swami Sampurnanand, the Socialist leader from Benares, succeeded him. The Muslims who were for sometime taken aback by this unfortunate turn of events have now turned their eyes to Swamiji, and within about a month of his assumption of office Khan Bahadur Moulvi Fasihuddin, M. L. A., on Friday, April 1, 1938, moved the following Resolution in the U. P. Assembly :

"That this House recommends to the Government that immediate effect be given to the resolutions adopted by the Muslim Educational Conference in 1934, under the presidency of the then Minister of Education."

The depressing  
debate  
in the U P  
Assembly

The mover after tracing the history of these resolutions said that they had been carefully examined by the previous Government, and hoped the present Minister had also considered the question

and would, therefore, come to a decision immediately. The Muslims' demands, he felt, were just and Government should consider them sympathetically.

To this Resolution an amendment was moved by Thakore Phul Singh (Congress) that the word 'immediate' be deleted and the words 'as far as possible' be added instead. He further wanted the following to be added at the end of the Resolution :

"Other than those dealing with the percentage of Muslims in Education Service of the Provincial Government and the District Boards."

A full fledged debate on the original resolution and the above amendment took place for two days on the first and 5th of April, 1938. Several Muslim members, with the solitary exception of Dr. Husain Zaheer, who was very bitter in opposing the Muslim Demands, supported the resolution and many Hindu members sided with the amendment. At last the Hon'ble Minister of Education intervening in the debate explained, at length, the policy of the Government of doing justice to all communities and assured that the whole matter was under their consideration. He had full sympathy for the cause of Muslim Education and hoped that after his assurance the mover would withdraw his resolution. If, however, that was not done and the mover pressed the resolution, the Government, said the Minister, would accept the amendment moved by Thakur Phul Singh.

Khan Bahadur Maulvi Fasihuddin thereupon had no alternative but to withdraw his Resolution, and

while doing so tried to impress upon the Government, in his closing speech that :

"The Muslims did not want to introduce communalism in education (as asserted by the speakers on the opposite side) but they wanted to maintain their separate identity and run the race on the Educational course with the other communities, without any handicap."

The Musalmans of these Provinces are not satisfied with the Assembly Debate in which the speeches of responsible non-muslim members were very depressing, and although they are thankful to the Hon'ble Minister of education for his generous attitude, yet doubts as to future developments are brewing in their minds.

They did not like yet another postponement of action on these fully 'agreed' resolutions and having grown Impatient they are holding protest meetings against the decision of the Government.

The proposed radical changes in the Education System      Our doubts have been further confirmed by the announcement of the personnel of the two important sub-committees appointed by the U. P. Government to report on the necessary reforms in the educational system in these provinces.\*

The representation of Muslims in these Committees is neither adequate nor of a representative character. Naturally the All-India Muslim Educational Conference

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\*Published in the Government Gazette, United Provinces, Part VIII, dated the 2nd April, 1938.

which is ever vigilant on such occasions took a serious notice of it and the correspondence which has recently passed between Prof. A. M., Kureishy, M. A., Honorary Joint Secretary, of the conference and the Hon'ble Minister of Education, on the subject, is such as should be given here in full, so that not only the Muslim viewpoint regarding the proposed re-organisation of Educational system may become clear, but the generous, or other, attitude of our present Educational 'High Command' may also be easily understood by the readers of these pages. Prof. Kureishy wrote to the Hon'ble Minister of Education on 5th April, 1938.

Significant  
correspon-  
dence with  
the Hon'ble  
Minster of  
Education

"Dear Sir,

With a view to reorganising Primary, Secondary, and Higher Education of these Provinces, your Government has recently appointed two Committees.

As the terms of reference of these committees are very wide and comprehensive, which, when given effect to, will have far-reaching effects on the present order of things, it is essential that nothing should be done in a hurry, and all sections of public opinion should be given a chance to give full expression to their views.

You are probably aware that in May, 1913, when a Committee under the presidency of Mr. Justice Piggot was appointed to advise the Government as to the proper lines of advance in Primary Education, not only eminent educationts were requested to co-operate in its work, but important educational organisations were also invited to submit their Memorials before the Committee.

The All-India Muslim Educational Conference, Aligarh, a well-organised Institution, which has been

doing constructive pioneer work for the spread of Modern Education, all over the country for the last fifty years, was also asked to consider and give opinion, with special reference to the Educational Needs of the Mohammedans.

The Report which a Committee of the Conference submitted, covered the whole field of Mohammedan Education and the Government subsequently recognised in their Resolution dated the 25th August, 1914, that it gave 'valuable assistance.'

In view of the above observations it will not be out of place to bring to your kind notice the urgent need of taking into confidence the All-India Muslim Educational Conference, on this occasion also, when you have decided to make drastic reforms in the present system and curricula of education.

The effective representation of Muslim opinion through the Conference is all the more necessary because the Musalmans of these Provinces have definite and long standing grievances which are already under the consideration of your Government in the form of Forty Muslim Educational Demands.

I may, therefore, request you to

1. please appoint representatives of the A. I. M. Edl. Conference in the above mentioned two committees; and
2. give the Conference sufficient time to prepare and submit the case of Muslim Education before you.

I am sure that if you will agree to my requests the recommendations of the Committees appointed by you



will be more substantial and will gain real confidence of the Muslim Community at large.

With respectful regards,

Yours faithfully,

(Sd.) A. M. Kureishy.

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To this letter the Hon'ble Mr. Sampurananand gave the following reply :

Ministry of Education,  
United Provinces,  
Lucknow, April 9, 1938.

Dear Sir,

Your letter No. 234/753, dated April 5, 1938.

I am quite aware of the work being done by the Muslim Educational Conference and am sure that it will be able to prepare and submit some useful data for the consideration of the Committee the Government is setting up.

But I can not accept the principle of giving representation to bodies which concern themselves with the education of particular communities. After our Committee has submitted its report and the Government has arrived at certain definite conclusions, it may be desirable—I say this only hypothetically—to consult certain bodies as to how to implement these conclusions as regards particular communities.

As it is, the Committee appointed by us contains representatives of all shades of opinion.

Thanking you,

Yours faithfully,

(Sd.) Sampurananand.

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On receipt of this reply Prof. Kureishy again wrote a letter to the Hon'ble Minister of Education, on the 16th April, 1938, which runs as follows:

Dear Sir,

Thanks for your letter of the 9th instant. When I addressed to you my last letter I was not aware of the debate in the Assembly on the Resolution of Khan Bahadur Maulvi Fasihuddin Sahib on 'Muslim Educational Conference Demands.'

The debate and your letter to me leave no doubt in my mind that the Muslims in these Provinces are faced with difficulties to overcome which they shall have to do a lot of uphill work.

You don't accept 'the principle of giving representation to bodies which concern themselves with the education of particular communities'. Yet I find a gentleman from Benares, as member of the Committee. If you had really considered it undesirable to have on your Committees persons belonging to denominational institutions, the principle ought to have been uniform in its application and not vitiated by the erratic inclusion of some institutions and the exclusion of others. I know the report will be that they were not selected as representatives of denominational institutions and that they have been appointed because of their individual merits. I beg to submit that this is no justification for the action of your Government, because there are other institutions, at Aligarh and else-where, that possess educationists of recognised standing who in their own right and on the grounds of educational qualifications and experience alone can challenge comparison with the members of your Committees. It can, therefore, hardly be in the interest of the country to exclude highly qualified men simply because they happen to

belong to certain denominational institutions-in fact to a creed not favoured by the Provincial Government of the day.

Again I will venture to draw your attention to an anomaly in your letter. You say that you are 'aware of the work being done by the Muslim Educational Conference' and are 'sure that it will be able to prepare and submit some useful data for the consideration of the Committees the Government is setting up.' After having thus accepted in principle the desirability of making use of the assistance of one of the oldest educational organisations in our Country you go on in a cautious and non-committal way to hold out the possibility of consulting 'certain bodies' with the object only of 'implementing the conclusions' of your Committees as regards particular Communities.

This appears to me hardly logical and fair as it amounts to a blunt refusal to make use of the assistance which old institutions like the All-India Muslim Educational Conference are prepared to offer. And the claim of these old denominational institutions to be heard cannot, in my opinion, be overlooked easily. You are probably aware that the so-called denominational institutions in spite of being dubbed as communal these days, had come into existence with a definite object-namely, the preservation of denominational cultures with a view to their contributions to the culture of the Nation as a whole. Not only the Musalmans but other religious Communities in India also found that the educational apparatus set up by a foreign Government tended to undermine the cultures and traditions of very large sections of the population of India. This tendency was observed long ago, and it is now almost on the lips of every one that the education imparted by the British has been a complete failure,

The Congress Governments in all provinces where they are in charge, are now endeavouring to replace that educational system by a national system of education which has yet to be evolved. The new system will be equally abhorrent to some religious communities, including the Muslims, if they are not consulted during its evolution, and if they ultimately find that their traditions and cultures are either ignored in the new system or have been accorded a subordinate position.

All truly Indian Governments have always favoured and encouraged systems which are peculiarly fitted for different communities, on account of the undeniable contribution they are in a position to make to our common national culture, and it is with this point of view that Aligarh wishes to be represented in the Committees which have been appointed by your Government for the educational reorganisation in these Provinces. After the Committees have submitted their reports, it will be, in my opinion, too late to 'implement' the resolutions of outside bodies. We wish to have a say at the primary stage—the stage of initial suggestions. I am afraid that it may also be put up as a defence later that the unity of the recommendations of the Committees will be broken, if its recommendations are not accepted as a whole.

I will, therefore, venture to request you, once more, to give seats to the representatives of the Conference, to the Committees you have appointed.

I remain,

Yours faithfully,  
(Sd) A. M. Kureishy.

This most reasonable, and at the same time, forceful letter of the learned Professor brought the cat completely out of the bag, as the final reply of the Hon'ble Minister of Education will show. He replied:

Ministry of Education,  
United Provinces,  
Lucknow, April 19, 1938.

Dear Sir,

Thanks for your letter No. 355/903 dated April 16, 1938. I have carefully gone through your letter and feel that no useful purpose will be served by entering into a discussion in this connection.

Yours sincerely,  
(Sd.) Sampurananand.

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## PART III

### WHAT NEXT ?

The resentment of the Muslims

What next ? is the question which we are now asking each other after the reply of our Socialist-cum-autocrat Minister of Education. The sweet and charming utterance of Pandit Pearey Lal Sharma, that

“The Nationalist attitude towards minorities was ‘Whatever is demanded is presented’”\*

or the inspiring declarations, from time to time, of Premeir Pantji and other Congress Leaders are now fast losing their value in our hearts. And it will be no wonder if after losing their faith in the “dictatorship” of the “peoples’ representatives”, the Muslims are led in their desperation to do things which so far they could not contemplate.

The decision regarding the Forty Muslim Educational Demands has been postponed and in the new schemes of education that are hatching, the accridited representatives of the Muslim Community have been given no place. The future, therefore, seems to be very dark indeed, of the ‘special education’ of Musalmans of these Provinces.

The committees appointed by the Government have begun their work and the Hon’ble Minister of Education in his inaugural Address at the joint meeting of these

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\*Speech in the Legislative Assembly, U. P., April, 5, 1933,

committees on 22nd April, 1938, has declared that :

"I do not want tinkering reforms which content themselves with putting a patch here and a patch there. I wish an absolutely new orientation to be given to education and what is equally important I want that the new scheme should be put into operation simultaneously all over the Province. I do not wish to try experiments in isolated test-tube like areas ..... If your proposals are really as far reaching as I wish and hope them to be, we shall have to bring in legislation and ammend or repeal a number of existing Acts. Also, other necessary arrangements will have to be made and the scheme, if it is adopted by the Government and sanctioned by the Legislature, can not possibly come into force before July, 1939. But it should be possible for you to make suggestions of an interim character which we can incorporate into our present system from the next session."

These drastic and radical changes in the Educational system which the Hon'ble Minister wants to bring about with such haste, will (as announced by him) be based on the "Wardha Scheme." The "Wardha Scheme", no doubt, has captured the imagination of the people at large, yet the Musalmans, owing to their present suspicion and distrust, which is born of the bitter experiences of the past, have so far held back their recognition of it. Unless this recognition is secured any scheme of Educational Reform which is founded on the Wardha Scheme will not find favour with the Muslims. And the conditions for such recognition are that the Muslims should be expressly and explicitly assured that:

Four  
essential  
require-  
ments

1. All their denominational institutions which have been brought into existence under the Meston Scheme or through some other independent Agency will be reformed and improved and not closed for good.

2. The forty 'agreed resolutions' of the previous High Educational Authorities will be given effect to at an early date.

3. Due facilities will be provided for religious instruction to Muslim boys and girls.

4. All organised efforts on the part of the members of the majority community to minimise the importance of Urdu as the commonly spoken and written language of these Provinces will be checked.

Due recognition of the above four essential conditions is absolutely necessary to gain the co-operation and confidence of Muslims for every new scheme of Education. Time has not come and will not come in the immediate future when the Government can overlook these special needs of the Muslim Community. Moreover when we insist upon the special needs or requirements of the Muslims, we find that there is a justification for them too as the following observations on each requirement will show :

The preser-  
vation of  
Denomina-  
tional  
institutions  
of the  
Muslims

These institutions have of necessity existed for a very long time and have played an important part in the education of the Muslims, and they still continue to remain popular with the Musalmans mainly for three reasons:



1. For the sake of religious and moral instruction, which can be provided therein.

2. For providing Education for those who do not join Government Institutions for want of accomodation or the absence of Islamic atmosphere and

3. Special regard which is being paid by Muslim teachers to the interest and welfare of Muslim boys.

Inspite of the unsatisfactory condition of Islamia schools and, Madrasas which is due to their being inadequately aided, there are in these Provinces, besides secondary and Higher Educational institutions, Madrasas, Islamia schools and maktabs numbering 3,691 with an enrolment of about 1,17,453 Muslim boys and girls.\* It is not easy to scrap such a large net-work of well-established institutions without seriously wounding the susceptibilities of Muslims. The wise step, therefore, for the Reformers of the Educational system will be to mend and not to end these educational institutions for the Muslims.

Immediate  
action on  
the Forty  
Muslim  
Educational  
Conference  
Resolutions

Much has already been said in the foregoing pages on the subject of these resolutions. Further it will suffice to add that these Resolutions have been put forward as a result of 'a large number of grievances, which have been outstanding for the last 30 to 40 years'. 'There has been a regular clamour on behalf of the Muslim community that they have been suffering in the matter of Education through some unknown sources, and when these just grievances have already been 'admitted' by the last three

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\*General Report of the Mohamadan Inspector of schools for the quinquennium ending March, 31, 1937.

ministries of Education there is no justification for the present popular ministry to keep them shelved any longer. The Muslims have been feeling very sorely on this question, and they can not rest content unless it fructifies soon

Facilities for  
religious  
instruction.

The absence of religious and moral instruction in public institutions is the greatest defect of the existing system of education. 'This is the result of circumstances which are the necessary accompaniment of the present conditions of life in this country'. There can be no difference of opinion on the point, that religious education is necessary for every community, 'but it has a special significance so far as Musalmans are concerned, whose whole attitude towards modern system of education has been materially influenced by the fact that religious education was not provided in public institutions, and as a result they kept themselves almost entirely aloof from it, and suffered the serious consequences which have affected the position and prospects of the whole community in this country'.

Therefore, so far as the Musalmans are concerned, the value and necessity of religious education is two-fold :

1. 'In the first place we need it for laying the foundation, in the minds of our youths, of those eternal truths, Islamic principles, and moral virtues which are essential for the formation of character and social training, and

2. 'In the second place if adequate provision is

made in public institutions for religious instruction it will attract Muslim students in larger number.\*

Safeguard-  
ing the Urdu  
language

'The problem of language is a ticklish one' and is being keenly debated these days. It is needless to point out that Urdu or Hindustani has been recognised as the common language of all the educated classes of these Provinces. There was a time when Persian was the only medium of instruction in our makhtabs and schools, and Hindu and Muslim students, in order to qualify themselves for the Government Services, used to resort to these schools. During the whole of the Muslim period, extending over eight hundred years, Persian was the sole medium of popular learning. Arabic and Sanskrit were studied by very few people, and chiefly for religious considerations. A sort of Sanskritised Hindi language, used in verse, came into existence during the Muslim period, but its use was absolutely confined to poetry and it had no prose literature. There is no instance in History showing that the Sanskritised Hindi of the poets was ever utilized for business of any kind.

'The intercourse between Hindus and Muslims gave birth to a new language, intelligible to both, -consisting of words and phrases derived both from Sanskrit and Persian sources. The substratum of this new language was, of course, the language spoken by the bulk of the population, but the polished and elegant Persian contributed a large number of words and phrases which

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\*For a detailed scheme of religious education for both Shias and Sunnis see Karamat Husain Committee Report, 1914.

had already become naturalized, just as now-a-days a good many words and phrases of the English language are freely used, even by those who have not studied the tongue. The language, that thus came into existence, was a living language, and was adopted by the people of the Country. It began to develope, both as a spoken and written language, and in course of time, it replaced the Persian language completely and came to occupy its legitimate position as the true vernacular of the country. In 1837, Persian was abolished from the courts, and Urdu was substituted for it. The whole literary class of people, which formerly used to read the Persian gradually began to read Urdu instead. Education in Urdu was sought, as it was the best suited language for the business of life. There was, at that time, no rival in the field, as the so-called Hindi was still the language of poetry, and no book worth-mentioning was published in prose in that language.'

'The Urdu language in the meanwhile, went on making progress by leaps and bounds, and, in course of time, established itself (with the joint efforts of Hindus and Muslims) as the only language of business in the Country.

'It has now become the 'Lingua Franca' of India, and it is the only language which is the mother-tongue of the people of these provinces, and the educated Hindus and Musalmans speak no other language. This language is capable of giving suitable expression to every idea and is understood by all, whether Hindus, Musalmans, or Christians. It has a great advantage in this, that it

can readily and easily assimilate scientific and technical words and phrases from foreign languages.’\*

But this language which was making progress ‘by leaps and bounds’ and was to become one day the most popular language in Asia, has for some time past been meeting with an artificial check.

‘The Hindi-Urdu controversy in Upper India instead of dying down has been revived and is sustained almost to a bitterness. The fight is over the particular script which should be adopted and not so much for the dialect itself. . . . . No doubt the Hindu Community commanding a large majority, is in a position to give a greater impetus to the study of the Nagri character and language.’†

In view of the very large fraction of the Indian population we have to deal with, and of the large extent of ignorance that prevails in it, for a long time to come a microscopic percentage only of the Community will be able to study an unfamiliar script and language. This will be a serious hindrance to the solution of the educational problem of this Country, and will retard the educational progress of the masses. Urdu, with Persian Script, therefore, should be given free scope, so that it may occupy its due position in the linguistic world.

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\*History of language-problem-Karamat Husain Committee Report.

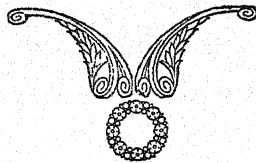
†Presidential Address of Dr. Sir Shah Mohd. Sulaiman, delivered at the Ajmer Session of the A. I. M. Edl. Conference, 1928.

## CONCLUSION

We have recounted above a history of Muslim Education since the seventies of the past century with a view to acquainting those interested in Moslem Education with the discouragements and disappointments which the Moslem community had to face in its struggle against the vacillating and dilatory policy of the powers that be. We have tried to sum up the main elements of the present situation and to point out the dangers ahead of the community if it acquiesces in the existing state of things. Schemes of educational reorganization are afoot in the country based mainly on the framework supplied by Wardha. These schemes have to be examined critically and a place found in them for the Moslems. Universalization of education is a laudable objective, but it should take due cognizance of the special needs of the different communities in the vast continent of India.

The Indian educational problem is far more complex than the educational problems in other parts of the world. Its difficulty is due to its many-sidedness, to the necessity of evolving an educational scheme that is equitable and fair to all sections of the Indian population. Moslems form by far the largest minority in this country and the preservation of their culture, which has meant so much to India in the past, is the sacred duty of all lovers of the country. It is time for our countrymen to forget petty prejudices and pool their resources for the purpose of evolving a framework of education that could be comprehensive enough to include

in it, really and truly, all that is best in the cultures of the various peoples that inhabit this country. Once this principle is accepted, the necessity of making adequate provision for the education of Moslems becomes paramount.



## APPENDIX I

### The Position of Muslims in Education

The total population of India according to the last Census, in 1931, was 35,05,17,086 and the percentage of literates of all religions was 8.0%. The percentage of English literates was 1.0%.

The population of Muslims was 7,74,82,490 and the literates among Muslims were 5.4%. The percentage of English literates in the Muslim Community was .77%.

The total population of the United Provinces was 4,84,0,8763 and the percentage of literates of all religions was 4.7%.

The Muslim population in these Provinces was 71,81,927 and the literacy among the Muslims was 5%. English knowing literates were .69%.\*

The proportion of Muslims in the different branches of Education in U. P. was as follows:—

Number of pupils in	Muslims, 1931-32.	Hindus,† 1931-32.
Primary classes.	1,97,093	8,93,578.
Middle classes.	21,736	1,12,134.
High classes.	3,994	15,638
Intermediate &		
University classes.‡	2,154	8,646.
Total	2,24,977	10,29,996.

\*'Literacy in India', by Moulana Syed Tofail Ahmad (A Conference Publication).

†Including the untouchables and the backward classes.

‡Including the students of the Muslim University, Aligarh.

|| Report of the Conference on Muslim Education in the United Provinces, Appendix II, Note of the Director of Public Instruction.



The percentage ratio of Muslims to total in Institutions for Males and Females was :—

	Males	Females.
Primary Stage.	16'6	16'2
Middle Stage	15'5	5'7
High Stage	17'9	3'8
Collegiate Stage	24'1	8'6*

The representation of Muslims in the education Service was as follows :—

'Of the 43 posts in the Indian Education Service, only 12 were filled, one of these was held by a Muslim. Against Indian Educational Service vacancies, 11 posts were created, one of these was held by a Muslim. There were 133 posts in the United Provinces Educational Service, of these 16 were held by Muslims. The proportion of Muslims in the Intermediate College, High and Normal Schools was :—

Kind of Institution	Post	Total No. of Posts filled	Muslims	Others	Percentage of Muslims
Intermediate Colleges.	Principals	8	1	7	12'5
Govt. High Schools	Headmasters	48	2	46	4'2
Govt. Normal Schools.	Do	8	-	8	-
Total	--	64	3	61	4'7†

\*The comparatively high proportion in the Higher stages of education of Muslim boys and girls is largely due to the Muslim University and the Muslim Girls' College, Aligarh.

†Report of the Conference on Muslim Education, 1934, Appendix II.

## APPENDIX II

### The Proportion of Muslims in Educational Services

The policy of giving thirty percent representation to Muslims in the Government-controlled Educational Services should be continued and given effect to for the following reasons :

1. It is in conformity with the statutory weightage of Muslims in the Local Legislatures.

2. The D. P. I's note appended to the printed proceedings of the late Hon'ble Minister of Education's Conference (vide p. 27), contains the following observations :

*Non Gazetted Posts.*—In making appointments the Director appoints the best qualified applicants, but

(a) he reserves 30% of vacancies for Muslims, provided qualified Muslims are available . . . . .”.

(b) *Future policy.* The present practice of reserving 30% of appointments for Muslims recruited to non-gazetted posts will continue . . . . .”.

3. The late Hon'ble Minister of Education, in his official capacity had definitely said in connection with this matter as follows :—

“So far as Government is concerned 30% is guaranteed . . . . .”. (Vide line 3, page 5 of the printed deliberations of the Conference on Muslim Education, held in June, 1937).

4. So far as is known the Public Service Commission has in its recent selections of trained graduates and undergraduates, adopted the same percentage, viz. 30 %.

5. *The District Board and Municipal Board Educational Service.* It was decided in the late Hon'ble Minister of Education's Conference :

(Resolution 3), "that the proportion of Muslim teachers employed by Local Bodies, should be the same as the proportion of Muslim members in local bodies, ...."

which is not less than 30% at least in the Municipal Board, because the actual percentage of Muslim population in Municipalities in the United Provinces is 39.3 and in some of the municipalities the Muslims are above 50 %.

